THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows*" (JOB 22: 27).

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AUTHENTICITY OF THE BOOK OF MORMON.

(*Continued from page 470.*)

II. THE EVIDENCE OF STYLE.

A literary work for which divine inspiration is claimed, and which comes before the world so strongly attested at the outset, well deserves our careful study for the purpose of ascertaining what further evidence it offers in support of its extraordinary claims. And if we read the Book of Mormon for that purpose, perhaps its characteristic style will strike us as its first peculiarity. But this style is a strong evidence of its authenticity.

The Book of Mormon is chiefly an abridgment of records which were once preserved in the archives of the Nephites.

Nephi left Jerusalem in the year 600 B.C., and when the little colony had settled in the western world, he, like the Hebrew prophets, began to keep a record of historical events. He wrote an account of his father Lehi's, life and travels; wars that were fought; explorations, and the establishment of new cities; he recorded political and religious conditions, and all other events of great importance. This record was added to by succeeding kings and judges, until the history covered a period of nearly one thousand years. Among the writers were Mosiah, Alma, Helaman, etc. Mormon, a Nephite prophet who was slain by his enemies in the year 400 A.D., made an abridgment, or synopsis, of the voluminous mass of history, and added his own inspired book, and this forms the main part of the work.

Nephi also composed a brief ecclesiastical history, which was continued for a period of about four hundred years, to the reign of King Benjamin. When Mormon found this record he incorporated it in his own volume, without abridging it. It constitutes

the first part of the English version, comprising the books of Nephi, Jacob, Enos, Jarom, and Omni, the translation of this part of Mormon's abridgment having been lost through the carelessness of Martin Harris.

The abridgment of the last part of the volume, from the 8th chapter of the Book of Mormon, is the work of Moroni, the son of Mormon, who completed the entire collection with a composition of his own (See *The Restoration of the Gospel*, by B. H. Roberts, pages 286-90). Moroni also wrote an account of the ancient inhabitants of the "North Country," based on the contents of twenty-four plates known as the Book of Ether.

Both in the briefer history of Nephi and the abridgment by Mormon, there are extensive quotations from the early prophetic writers of the Old Testament, this being possible because Lehi had a copy of the sacred scriptures, as extant at his time.

The English version is the translation of Joseph Smith, who, however, in the rendering of the Old Testament quotations, seems to have followed King James' excellent version as closely as faithfulness to the text on the plates would permit. The Book of Mormon had only one translator, while the accepted Bible translations generally were the work of many scholars co-operating.

Such is the construction of the Book of Mormon, and its style, its literary peculiarities, are just what might be expected in a work of such origin. There is a certain similarity in expression and construction of sentences, due to the fact that it is, as we have stated, in its abridged form, principally the product of one pen, the author of the synopsis of the various larger records, and one translator; and also to another obvious fact, viz., that the records of Nephi undoubtedly formed the literary pattern of all subsequent writers who added their compositions to the collection. But there are also differences which, notwithstanding the smoothing and levelling effect of the work of the translator, appear clearly enough to suggest different original authors.

Read, for instance, the following from the opening chapter of I. Nephi:

"Yea, I *make* a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I *make* is true; and I *make* it with mine own hand; and I *make* it according to my knowledge."

Note the tendency to repetition. Take another passage selected at random:

"And it came to pass that the Lord commanded me, wherefore I did *make plates* of ore, that I might *engraven* upon them the record of my people. And upon the *plates which I made*, I did *engraven* the record of my father, and also our journeyings in the wilderness, and the prophecies of my father," etc., (I. Nephi 19: 1).

In the synopsis by Mormon this tendency to repetition is almost entirely absent. This peculiarity of style was, in all probability, even more conspicuous in the original than it is in the English translation.

Further, Mormon employs expressions which are not used by Nephi. One of these is "bands of death"; another, "sting of death" (Mos. 15: 8, 9, 20, 23; 16: 7. Alma 4: 14; 5: 7, 9, 10; 7: 12; 11: 41; 22: 14. Mos. 16: 7, 8. Alma 22: 14). Nephi uses the expression "hard things" for difficult to understand, or to bear patiently (I. Nephi 3: 5; 16: 1, 2, 3; II. Nephi 9: 40; 25: 1), and this expression is peculiar to that part of the volume.

Again, "Great Spirit" as a name for God is peculiar to Mormon's synopsis of the Book of Alma (Alma 18: 2-5; 19: 25, 27; 22: 9-11), while "monster" and "awful monster" are peculiar to Nephi as referring to the adversary, or death and the grave (II. Nephi 9: 10, 19, 26). Mormon uses that word in a different sense (Alma 19: 26). And so does Moroni (Ether 6: 10).

Such differences—and they are numerous—indicate that the book is the work of different authors, as claimed.

The Book of Mormon was written by men of Jewish descent. Nephi came from Jerusalem. In the Jewish Scriptures his native country is called Canaan, from a grandson of Noah (Ex. 15: 15; Gen. 12: 5); it is called Israel (Lev. 20: 2); Judah (Ps. 76: 1); Palestina, from the Philistines (Ex. 15: 14; Isa. 14: 29, 31). It is also called the "Land of Promise," the "Land of God," and the "Holy Land." But in the Book of Mormon the favorite name is, the "Land of Jerusalem," that is, the land in which Jerusalem was the chief city. It occurs about forty times, and is found both in the unabridged record of Nephi, and in the abridgments by Mormon and Moroni. This is just what might be expected from Nephi and his successors. For, to Nephi the most prominent part of his native country was Jerusalem. It was to him and his descendants, not the land of Canaan, or the land of Israel, or the land of the Philistines, but the land of Jerusalem, the city of God and of his ancestors; the city where all the memories of his childhood and the beginning of his marvelous mission centered. A modern writer would naturally have called the country by its common name, Palestine, and not by a strange name.

Another evidence of the Hebrew origin of the authors of the Book of Mormon is found in their religious ideas. One instance may be referred to. The Old Testament writers know of no "hell" such as depicted in modern times. They speak of Sheol, which means the grave, and the state of the dead. To the Prophet Jonah the mouth, or the belly, of the fish was "hell," for he says he cried to the Lord out of "the belly of hell" (Jonah 2: 2). The Old Testament idea of Sheol is predominant in the Book of Mormon, wherever "hell" is spoken of. (See, for instance, I. Nephi 15: 26-36). Note especially verse 35:

"And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the foundation of it; wherefore *the final state* of the souls of men is to dwell in the kingdom of God, or to be cast out."

Blessedness, as well as misery hereafter, is a "state" of the soul.

Further corroborative evidence is found in the fact that, "In the parts of the Book of Mormon translated from the 'smaller plates' of Nephi, we find none of those comments or annotations mixed up with the record that we have already spoken of as being peculiar to the abridgment made by Mormon—a circumstance, we take it, which proves the Book of Mormon to be consistent with the account given of the original records from which it was translated" (B. H. Roberts, *Outlines of Ecclesiastical History*, page 290). This is strong evidence, indeed, for the truth of the claims made for the Book of Mormon.

There is another line of evidence suggested by the literary style. The Book of Mormon has a more limited vocabulary than the Bible, and many important words appear very frequently. There are few poetic flights, such as meet us in some of the Hebrew prophets, and the language is less terse. But this is a very strong evidence in favor of the Book.

The Hebrew language, the language of Nephi, reached its golden age about the time of David. Isaiah, Micah, Nahum, Habbakuk, and Obadiah are said to write in a remarkably pure and elegant style, though foreign forms of speech (chiefly Arameau) are noted in Isaiah and Micah. After the time of Jeremiah there was a decline in literary elegance and vigor.

Nephi left Jerusalem at that time. He was a young man then, and the duties he was called upon to perform were of such a nature as to leave him but little opportunity for the development of literary talent. The later history of the descendants of the first colony was full of war and strife. The most elegant literary productions do not grow in fields over which armies march and war steeds incessantly trample. Mormon and Moroni were soldiers as well as prophets. They were born and reared among the tumultuous scenes immediately preceding the final overthrow of the Nephite commonwealth and the all but total extinction of the race. The general literary style of the Book of Mormon is just what might be expected when the history and the circumstances under which the authors wrote are considered, and they were aware of their limitations. Moroni says, "When we write, we behold our weakness, and stumble because of the placing of our words" (Ether 12: 25). In clearness, however, and in delicacy of expression, they are not inferior to the authors of the Bible. They do not leave the reader in doubt as to the doctrines they expound, and they are entirely free from the use of words which render many scripture passages unfit for public reading in modern

times. They sometimes write with pathos, tenderness, and sympathy, recalling, in this respect, passages in Jeremiah, the contemporary of Lehi, the father of Nephi. All this is very strong corroborative evidence.

III. Words and Phrases.

Nephi was taught in the learning of his father, who, like all educated Jews, knew Egyptian as well as Hebrew, and he wrote in the language of his father, which, he adds, consisted of the "learning" (vocabulary?) of the Jews and the "language" (letters) of the Egyptians. Do the writings of Nephi and his successors corroborate this statement? If so, this is the strongest evidence possible for the authenticity of those books.

This investigation is necessarily confined to a very limited area; for only few of the original words are retained in the translation. They are mostly proper names, some of which are found in the Bible. But there are others which are found in no other known record, and if these bear satisfactory evidence of Hebrew or Egyptian origin, they prove that the Book of Mormon was brought forth by divine power, for Joseph Smith knew neither Hebrew nor Egyptian at the time he translated that volume. It should be noted, however, that the transliteration from the language of the plates to English may not always reveal the precise original spelling. Anyone who has tried to render Hebrew or Arabian words into English letters will understand what is meant by this observation, for some of the letters in those languages have no equivalent in English, and the sounds they stand for can be but imperfectly indicated by the signs of our alphabet. The difficulty is similar to that which makes it almost impossible to indicate the correct pronunciation of French, Russian, or any other foreign language by the English letters. Similar difficulties Joseph must have encountered in transcribing names and words from the plates. This must be had in view when the untranslated words in the Book of Mormon are examined. The following are fair samples of Book of Mormon words:

Shazer. In I. Nephi 16: 13, we read that Lehi and his little company, after having left their encampment and having followed the direction indicated to them for four days, came to a locality suitable for encampment and rest. They halted there long enough to replenish their food supply, and they called the place *Shazer.* This word is either the Hebrew *Shazeh*, gladness; or, *Chazer*, which means green herbs. It indicates the pleasant, or verdant characteristics of their first encampment in the wilderness.

When Israel, after the exodus, had proceeded on their journey three days from the Red Sea, they came to a place where the water was so salty that they could not drink it. "Therefore the name of it was called *Marah*" (bitter). The place where Lehi encamped was green and pleasant. Therefore it was called *Shazer.*

It was customary to name places according to their chief characteristics. Persons, too, were given names expressing qualities, experiences, or circumstances, as when Naomi said to her neighbors, "Call me not Naomi [beautiful], call me Mara [bitter]."*

Liahona. This is the name given, according to the Book of Alma (37: 38), to the Ball, or Director, which Lehi found outside his tent door, and which had been prepared by the Lord to direct him in his journey through the wilderness. It is also called a "compass," as the nearest modern equivalent of "liahona," though that instrument was very different from a modern compass, since it operated only "according to the faith, and diligence, and heed which we did give unto them [the pointers]" (I. Nephi 16: 28). This word is pure Hebrew, with the addition of a terminal *a*. It is composed of *l*, the preposition meaning "to"; *Jah*, the common abbreviation for *Jehovah*, and *on*, meaning "light." *On*, it will be remembered, was the ancient name of Heliopolis, the city in Egypt in which the worship of the sun centered, and the birthplace of Joseph's wife, Asenath. The word *Liahona* means, "To God is light!" That is to say, "God has light," or, "From God comes light." He is the Sun that gives light.

Lehi had just received the divine command to begin his perilous journey through the wilderness. One of the questions uppermost in his mind was, naturally, how to find the way. This must have been quite a problem. But he arose in the morning, determined to carry out the command of the Lord, undoubtedly having prayed for light and guidance. Standing in the tent door, looking, it may be, first, into the wide expanse before him, and then upon the camp around him, his attention was attracted by a metal ball "of curious workmanship." He picked it up and examined it. And, as soon as he realized that it had been provided by his heavenly Father, in answer to his prayers, he exclaimed, full of joy and gratitude, *L-jah-on*! "God has light!" "God gives light!" And this became the name of the instrument.

This manner of naming objects was a very ancient Semitic custom. When Hagar saw an angel by a spring in the wilderness, she exclaimed, "Thou God seest me!" And the spring was called, *Beer-lahai-roi*; i.e., "the well, to live and to see," or "the well of him that liveth and seeth me" (Gen. 16: 14).

Lehi, therefore, conformed to an ancient custom in naming the God-sent Director, which seems to have operated, in response to his faith and diligence, on principles similar to those governing the use of the Urim and Thummim.

Deseret. This is a Jaredite word, meaning "honey bee." It is copied from the Jaredite record, by Moroni, into his own synopsis of the Book of Ether (2: 3).

In the Arabian language there is a word, *aseleth*, which means

* Note the different spelling of the same word, *Marah* and *Mara*.

"honey." The first letter of this word is a guttural for which we have no corresponding letter in the English alphabet. The letters "l" and "r" are interchangeable, as all who have heard Chinamen speak English know. The Arabian *aseleth* is, therefore, sufficiently similar to the Jaredite *deseret* to suggest a common origin. The Hebrew words *asher* ("happiness," "blessedness") and *ashur* ("one that is happy, prosperous") may be derived from the same root. The prosperity of the land of Canaan was indicated by the abundance of honey, among other things.

This is, of course, only a suggestion, but it is not very far-fetched. The familiar word *Gibraltar* is from the Arabic, *djebel-el-tarik*. An "r" has taken the place of the "l," just as in *deseret*. The word *sugar* is from the Hebrew *shechar*, from which there are many derivatives, including the Arabic *sakar*, the Persian *shukkur* and *shukkur-kund* (sugar-candy); the Indian *jaggree*, the Spanish *azucar*, and the Portuguese for "molasses," *mel-de-assucar*. The name *Amraphel* (Gen. 14: 9) is the same as the ancient Babylonian *Hammurabi*, and so on. I give these illustrations to show how words change in transmission from one language to another, and to prove that the suggestion that *deseret*, *aseleth*, *asher*, and *ashur* may have a common origin, is not improbable. If this conjecture is correct, the name *Deseret*, as applied to a country, would be identical with *Assyria*, which is a modern form of the *Ashur* of the Hebrews.

Mulek. In the Book of Mormon the infant son of Zedekiah is called Mulek. He came from Jerusalem eleven years after Lehi. There is also a city of Mulek, and a missionary named Muloki. North America is called the land of Mulek, because the son of Zedekiah landed there. It is significant that in Egyptian inscriptions the name *Juda-Malech* is found, and that Dr. Birch identifies it with Jerusalem—*Malech*, being a term for royalty, and being of course, the same word as *Mulek*.

(TO BE CONTINUED.)

THE Prophet Nahum describes, in a few brilliant, successive scenes, the siege and fall of Nineveh. Among his word-paintings we find this: "The chariots shall rage in the streets; they shall jostle one against another in the broad ways; they shall seem like torches; they shall run like lightnings" (Nahum 2: 4). And now some wit asks: "Did they have automobiles in those days?"

MY heart is full and I feel that happiness is simple like a meadow flower. * * *

I look around me and see the silent sky and flowing water, and feel that happiness is spread abroad as simply as a smile on a child's face.—TAGORE.

THURSDAY, AUGUST 5, 1915.

EDITORIAL.

TWO ARTICLES ON "MORMONISM."

We have before us two recently published newspaper articles on "Mormonism."

One purports to be a review of some bad novel in which life among the "Mormons" is caricatured to suit the taste of prejudiced readers, but the author does not confine himself to a review; he volunteers some "information" of his own; or rather, he repeats some of the frequently refuted slanders which he has heard, or read, and which resemble the dummies that always rise and stand up straight, no matter how often they are knocked over. Thus he asserts that, "The Mormons raised a secret militia and ran guns into Utah to oppose the ruling of the Federal government;" that they "fomented rebellion among the red Indians, and went so far as to subsidize the attacks of the latter on 'Gentile' convoys of emigrants;" and that they "shot white folk who were suspected of a desire to expose the infamies of Salt Lake City life to the rest of the world, and so to invite the suppression of the white slave traffic."

All of this, and many other allegations in the newspaper article referred to, is simply slander without the slightest basis in fact. The Utah militia has never been a secret organization. It has existed under the laws of the State, or the Territory, and it has never opposed the Federal government. As far back as 1857, enemies of the Church circulated the rumor that there was rebellion in Utah, and the government, yielding to political clamor, sent a military force to put down that "rebellion." But the soldiers found no rebels. They found a people prepared to flee from their homes, as they had fled from Nauvoo, and they marched peacefully through Salt Lake valley and made their camp about 36 miles from the city, and when the time came to abandon the camp, because war broke out in the South (and not in Utah), the military stores were sold to the people for a song. That expedition was a blunder, and it was never repeated. The "Mormons" have never been opposing the rulings of the Federal government. They have been attacked by mobs, and at times their enemies have succeeded in getting hold of the government machinery and used it against them, but that has only been temporarily, and, as a general rule, the government has afforded the Church the protection to which American citizens are entitled under the Constitution, and the

country has never had citizens more loyal, more faithful than the Latter-day Saints. The Church, as stated in the Revelation by John, were given "two wings of a great eagle, that she might fly into the wilderness," to a place of safety from the persecutions of the dragon (Rev. 12: 14). Nor is there any truth in the other allegation. The "Mormons" have never fomented rebellion among the Indians. They are not savages. They are men and women from such highly civilized countries as Great Britain, the United States, Holland, Switzerland, Scandinavia, etc., and it is absurd to suppose that they would turn murderers of emigrants. Crimes have, unfortunately, been committed in Utah, as in every country on earth, but none for which the Church is responsible, and none by "Mormons" because they were "Mormons." It is equally untrue to say that they "shot white folk" to prevent them from exposing the "infamy of Salt Lake City life." There never was any such infamy attached to Salt Lake City life, as claimed by the critic. On this point we may quote the late Bishop F. S. Spalding, of the Utah diocese of the Episcopal church. In an address delivered at Grace church, New York, a brief synopsis of which was telegraphed to the press, he said, in part:

"The charges that 'Mormon' missionaries are agents for a species of white slavery are without the slightest foundation."

* * * *

"The charges that young girls have ever been imported from England to become plural wives is a cruel slander.

"Because our own churches were not doing their duty at the time the 'Mormon' Church was founded, many of our members turned to Joseph Smith for light."

Bishop Spalding was very far from endorsing "Mormon" doctrine, but he knew that the allegations of anti-"Mormons" were cruel slanders, and he had the courage to say so both publicly and privately.

The other newspaper article referred to deals principally with the Book of Mormon. The author of it claims that that book was originally written by Solomon Spaulding, and that, from beginning to end, it is "filled with evidences of forgery." Among these evidences he considers the occurrence in the book of such words as "compass," "Christ," and "Alpha and Omega." There was, he points out, no "compass" at the time the Book of Mormon was composed. The word Christ is an epithet and not a name; it should be "*the* Christ." And "Alpha and Omega" could, of course, not be used in a book written for the benefit of a "nation that had never heard of the Greek language."

According to this critic, because the English version of the Book of Mormon contains a few modern words and phrases, it is a gross forgery! How does that reasoning appear when applied to the Bible? The translators of the authorized version make our Lord

say (Mark 12: 15), "Bring me a penny." Did they have *pennies* in Palestine at that time? They also make St. Mark say (12: 42) that two "mites" make a "farthing." Did they have that English coin in Palestine? They make John speak of "paper" and "pen" (see II. John 12, and III. John 13), although neither the material nor the implements of writing at that time in use were anything like the modern paper and pens. They make the Prophet Isaiah speak of "Cyrus" a hundred years before that monarch was born, and still longer before that, comparatively speaking, modern form of his name was ever thought of. Must we, therefore, conclude that the Bible is a forgery?

The fact is, the Bible translators used many such modern words as the nearest equivalent of the original, whenever they thought that by so doing they could make the meaning clearer. They knew that the common English reader understood what a penny is, but not what a *denarion* was, and so they translated that word "penny," although the *denarion* was a silver coin worth at least sevenpence half-penny. In the same way, they knew that English readers were familiar with "farthing" and not with *kodrantes*, and they rendered the Greek word into a familiar English term, though the *kodrantes* was worth only half a farthing. They rendered the Greek, *chartes*, "paper," instead of "papyrus," and *kalamos*, "pen," instead of the "reed" implement which it signifies. And they used the familiar name "Cyrus" instead of the original *Kouros*, or *Khouresh*, which most English readers would not have recognized. This is free translation and is perfectly legitimate.

The Prophet Joseph, under the influence of the Holy Spirit, at times took the same liberty as the Bible translators. He made use of the word "compass" as the nearest modern equivalent of the word which was used on the plates, for the peculiar instrument which Lehi found and which had been prepared for him to indicate the road he should take. It was not a "compass" as known to us. It had entirely different qualities. But the term is intelligible. The word "compass" was not on the plates. It was chosen by the translator to represent the object itself, just as the Bible translators sometimes selected modern words.

This is true also of the other words quoted as evidences of forgery. The Prophet Joseph might have regarded the word *Christ* as a title and written "The Christ," but at the time when the Book of Mormon was published, "Christ" was generally regarded as a name, as is evident from the English New Testament, and to use the article would have appeared strange to many. "Alpha and Omega" are the equivalents of the original words, and they convey a definite meaning to all familiar with the Bible. If the translator had given the names of the first and the last letter in the alphabet employed by the writers of the Book of Mormon, he would have conveyed no meaning to the general reader, unless

he had given some explanation. All this is perfectly clear to the intelligent student of the Book of Mormon.

As for the Spaulding theory of the origin of the Book of Mormon, it is now obsolete. It is no longer held by any well-informed investigator. The Spaulding manuscript has been found. It can be examined in the library of Oberlin College, Ohio. It has been published and made accessible to the reading public. Anyone who will peruse it can convince himself that it has no resemblance whatever to the Book of Mormon, and also that the author of it was incapable of producing any readable literary composition. Besides, the Book of Mormon was translated from metal plates. Eleven witnesses solemnly testify to having seen and handled the plates and examined the characters engraved on them. Three of them testify that an angel showed them the plates. Their testimony is of such a nature that it must be accepted by any impartial court. If, then, Mr. Spaulding originated the Book of Mormon, he made the plates which the angel laid before the three witnesses, and that is, of course, an absurd proposition.

J. M. S.

QUIET THOUGHTS FOR THE STILL HOUR.

Is it not a wise plan to think of each morning dawn as a new beginning of life, as it were, with no past to recall? For wise is he who takes to-day and lives it, and to-morrow when it comes, but not before. The past is of value only by way of the lessons of good it has brought us, and obstacles that have been overcome, and the wise one is he who does not allow himself to be discouraged by stumblings, for it is sometimes by these that we learn most, and remember the old saying, "He who never made a mistake, never made anything."

When everything looks dark, with no light in sight, create a silver lining to the cloud in the imagination, and by concentrating attention upon that bright picture of faith, one is prevented from going down into weakness, confusion and failure, by giving the mind something bright to think of, and leaving adversity behind, and the victory will be gained.

Guard within yourself that treasure—kindness, and help a friend when you can. Say a word of appreciation to one who has done well, and a word of encouragement to one who could have done better; for by helping others we help ourselves, and all helps to brighten our own lives, for the busy person is always the most cheerful.

Beauty is God's handwriting; a wayside sacrament, therefore welcome it in every fair face, sky and flower, and thank Him, the Fountain of Loveliness, for it and drink it in simplicity, with all earnestness, for it is a charmed draught, a cup of blessing.

We all have much to be thankful for, things which are even

often overlooked; for instance, good health, a kind heart, the love of friends and for the many daily blessings, which God, in His infinite goodness, showers down upon us, and which are often so numerous that we overlook them, and take all as a matter of course, instead of taking them like the glad song of the birds, which will not allow us to be melancholy; or as the feeling of worship for the Source of all Good which wells up in the presence of some beautiful landscape.

Parting and forgetting, what faithful heart can do these? Our great thoughts, affections, the truths of our lives never leave us; they are of their nature divine and immortal.

Cultivate the art of letting people alone, for remember, "The world would be a happier spot, with joys more thickly strewn, if men cared less for others' faults and tried to mend their own."

You are as you think, your thoughts are as your impressions, and your impressions come either from environment, or from your own superior ideas. What you are to be and what your fate is to be, will therefore depend upon whether you think what is suggested by your surroundings, or think what you are inspired to think by the greatness that is within.

Leeds. HILDA PAYNE.

ARE WE GOING TO "DO OUR BIT?"

JUST now, when so many nations are at war, and so much help is needed from all, we see in the papers the question, "Are we doing our bit?" Everyone seems to wish to help one way or another. But have we ever stopped to think of the great war that is going on between our heavenly Father and the adversary—the war for human souls? Do we ask ourselves the question, "Am I doing my bit?" The members of the Church of Jesus Christ of Latter-day Saints especially should ask themselves this question. Many do, but others do not; or they would not waste so many opportunities.

There are more ways than one of "doing our bit." We cannot all be orators, but we can in our own weak way talk to those with whom we are intimate. One way of "doing our bit" is by attending meetings regularly. Ever since I joined the Church a great love has grown in my heart for my church and all it teaches me of my heavenly Father. It has hurt me many times to see the lukewarm way in which some attend meetings. In most of the branches there are three meetings in the week, or more, and yet many of the Saints never attend one of them. Are they "doing their bit?" When asked why they do not come out to meeting, some will say, they have been working all week and living in the town, they want to see the country and get the fresh air at week ends.

Now most of us are placed in this position, and almost all of us love the beautiful country; but how much better ought we to love Him who gave it? In what better way, then, can we show our love and gratitude than by going to His Church, where we can sing His praises and give thanks unto Him? And how much greater the pleasure we should take in His beautiful creations, if we knew we had "done our bit" in the great fight for right and truth! We all know that fresh air is strengthening and invigorating, but does it give us strength to meet the trials and disappointments of the coming week?

Again, by attending Church, where we can draw nearer to God, and take into our hearts the message of love and mercy which He sends unto us, and have our faith strengthened, we will be better able to endure these things. In most of the branches there is a Relief Society, and a meeting is held during the week, when the sisters can come and make garments, which are sold for means wherewith to help the sick and the needy. This is work which our heavenly Father delights to see us engaged in, and wherever we read of the Savior, we find that He is always helping others. What an opportunity for the sisters to "do their bit"; but, alas! how often it is wasted! Let us now in our hearts renew the covenants, which we made at our baptism, with our heavenly Father, and resolve to "do our bit" for the furthering of His work here upon the earth, and we shall be much happier, and receive the blessings which He has promised us.

Blackburn. BELLE BLACKBURNE.

CHANGED.

EIGHT months ago to-day I was baptized into the fold of Christ, and became a member of the Church of Jesus Christ of Latter-day Saints. My family are all Church of England members, but I belonged to a Congregational church. The elders had lived at my home for two years, when they told us one day they were being moved out of our district. My heart sank within me, for I knew that these men and their Church possessed a priceless gift that I I did not. They lived their religion in very word and deed. I had never met people like them before.

They left the house. I prayed hard for three days that God would send them back. A few days passed, when to my joy one of the former elders, and a new one came to stay. The new elder at once commenced talking religion to me; I was simply craving for it. He spared no pains explaining "the kingdom of God," and many of the principles of the gospel.

Six months passed by. I prayed and studied "Mormonism" hard. I knew then, from the bottom of my heart, that "Mormonism" was true; that Joseph Smith was a prophet of God. My

father has passed into the great beyond. My mother freely gave her consent to my being baptized. The members of my family treated me badly for a time, my friends ignored me, my pastor rang me up on the telephone and told me to visit his family no more. Yes, it seemed hard at the time to be dropped from the association of lifelong friends, but they would not work with me to learn the truth; therefore, in order not to retard my progress in this life, and the life hereafter, I took the step I did.

I am completely changed. I now possess desires I never experienced before. I am never so happy as when others are happy. I want to be always humble and willing, and do all the good I can to as many as I can. I love everybody, and hope to be loved by all. And, what makes me feel like this? The Spirit of Christ. I am happy every moment of my life, and proud to say I am a "Mormon" girl. It is not the pride of the world, or arrogance, but the pride of gratitude.

Any who may read this, who are doubting, as I once was, pray as I did. God will give you courage, as He did me, and then, O joy! You will have the beautiful testimony that I possess. "Cheerfully consent to be misunderstood." Was there ever a more misunderstood man than Jesus Christ, whose whole life was devoted to doing good to others? Or, His prophets in all ages, including the Prophet Joseph in our own age?

London. HILDA M. YOUNG.

CHRONOLOGY OF THE WAR.

July 1.—Total British losses in the Dardanelles, as announced by Mr. Asquith, in the Commons, 38,636, of which number 496 officers and 6,927 men are killed. Violent German attacks upon the French east of Binaville repulsed. On the eastern front the German advance toward Warsaw continues. The Leyland steamer *Armenian*, of Liverpool, torpedoed and sunk. Several American members of the crew drowned.

July 2.—The Germans claim to have captured 446,486 prisoners, 344 guns, and 896 machine guns in the eastern battlefields during May and June. Trieste reported completely isolated. In a naval battle in the Baltic, near Gottland, a Russian cruiser squadron put a German squadron to flight. The German boat *Albatross* was run ashore and the men interned.

July 3.—A German attempts to wreck the Washington Capitol by a bomb and to kill J. P. Morgan, the New York banker.

July 5.—The German Kaiser announces that the war will be over before next winter. The Russians report the destruction of a German cruiser of the *Deutchland* class, in the naval engagement June 2. Germans take trenches, lately captured by the French, near Fey-en-Haye. A big battle reported at Arras. Twenty thousand slain and wounded in five days on the Gallipoli peninsula.

July 6.—British carry some trenches near Pilken, Belgium. Heavy fighting near Souchez station. Arras shelled. Russians retreat at some points, but fight stubbornly.

July 9.—German forces in South-west Africa surrender to General Botha.

July 10.—Germany, in her reply to the note from the United States regarding the *Lusitania*, refuses to cease submarine warfare, but promises safety for United States citizens, if they will notify Germany in advance of their departure, and the government will guarantee that the ships in which they sail carry no contraband.

July 12.—The Russians report an important victory in the Krasnik region. The Manchester steamer *Ellsmere*, the Norwegian steamer *Nordaas*, and the steamer *Clio*, reported sunk during the last few days.

July 15.—Heavy fighting in the Argonne continues. The Germans claim to have captured 3,600 prisoners, some stores and cannon. French reports say that the big movement of the Germans failed, and that the minor success was really a defeat, their attempted advance being checked. The allies occupy the town of Ngaundere in the Cameroons. Desperate fighting in the Gallipoli peninsula. The Germans menacing Warsaw from the north.

July 18.—Russian torpedo boat destroys fifty-nine (one report says sixty-nine) ships loaded with provisions for the Turkish army in the Caucasus.

July 19.—Total British loss in the Dardanelles—42,431, including killed, wounded and missing. Great clash of arms in the eastern arena. Six million men engaged. Germans advance on many points, especially north of Warsaw and south of Lublin. Russians report success in the Baltic provinces and on the Dniester. Indignation in America at the German attempt to torpedo the s.s. *Orduna* with twenty-one Americans aboard, on July 9th.

July 21.—The Germans reach the river Narew, north of the mouth of the Skva.

July 24.—In the third note of the United States to Germany on the *Lusitania* incident, the United States government refuses to consider Germany's proposition that certain vessels be permitted to carry passengers, on the ground that Germany has no right to make any such condition. It states that further attacks upon United States citizens will be considered "unfriendly" acts.

July 26.—The Germans cross the river Narew in the Roshan-Poltusk district. General Mackensen checked between the Vistula and the Bug. The French capture some German defences at Ban-de-Sapt in the Vosges. Seven hundred prisoners taken. An American steamer, *Leelanaw*, from Archangel for Belfast, torpedoed by a German submarine. The crew saved.

July 27.—Mr. Asquith informs the country that the total British casualties to July 20th were 330,995. Number killed on land, 4,000 officers and 57,584 men: on sea, 449 officers and 7,430 men—a total of 69,463.

July 29.—Petrograd dispatches announce a Russian success south-east of Warsaw, where Mackensen has been held up and counter attacks are

being made. German papers urge the government not to reply to the last American note on the *Lusitania*.

July 30.—Petrograd newspaper correspondents announce the intention of Russia to withdraw her troops from Warsaw and evacuate Poland.

THE PATHFINDERS.

'Tis they who build the highways thro' mountains grim and hoar,
'Tis they extend dominion by labor, not by war,
'Tis their determined feet have e'er smoothed for man the road,
'Tis their unswerving zeal that e'er lifts the heavy load;
Theirs the hand that sows the seed by independence bred,
And they who o'er the sage brush plain the smile of harvest shed.

I think, as o'er this peaceful vale mine eyes delight to roam,
Of those who were the first to call this mountain fastness home;
Who wrestled with the beasts of prey and with the barren sod,
To gain a meager sustenance, and left the rest to God.
Did Sparta 'mong her hosts of eld sublimer courage see,
Than that of the heroic band which made for you and me
A path unto the mighty west and made it glad with song,
E'en tho' beside them all the way walked want and death along?

GRACE INGLES FROST, in *Juvenile Instructor*.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Llantysilio, North Wales, in the river Dee, July 22nd, 1915, when two souls were added to the Liverpool branch (Liverpool conference) of the Church of Christ. Elder John E. Riggs officiated.

DIED.

WELCH.—July 20th, 1915, Henry Welch. Deceased was born in Belfast, County Antrim, Ireland, 1854; baptized May 17th, 1913, by Elder J. L. Madsen. Brother Welch was faithful unto the end.

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